THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Faithfulness is thine, and time is given thee; who can hinder thee to use them if not thyself?"—MORRIS.

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GROWTH AND DEVELOPMENT OF SOCIALISM.

THE following "Paper on Socialism" was prepared and read by Elder Joseph A. Vance, laboring as a traveling elder in the Birmingham conference, before the Presbyterian Guild at Wombourne, on Monday, March 8th, 1909. The members had spent two evenings in a discussion of the subject with little if any satisfaction, and then invited Elder Vance to address them upon it at a meeting on the date mentioned. He thereupon summarized much of his lecture from *Harmsworth's Encyclopædia*, adding many facts and figures and some thoughts and illustrations of his own. His effort was received with general gratification, so much so that at its close he responded to a request for a talk on social and religious conditions in Utah, which elicited a hearty vote of thanks and many courtesies from his hearers. We give the substance of the address, which will be of interest to many of our readers:

"Socialism is a subject we can best understand by seeing how it has unfolded itself in history. The term is a new one, being first used about seventy-five years ago in the agitation of Robert Owen. Socialism, as we use the term to-day, is therefore of recent date.

"In Fourier's plan or system, the supreme place was to be held by a community of his own forming, called by him the *phalange*. The *phalange* was to consist of about four hundred families, living on a square league of land under conditions of perfect freedom. Out of the common gain a comfortable subsistence would be secured to all its members. The remainder of gain would be fairly divided among labor, capital, and talent, private capital being allowed.

Work would in every possible way be made attractive; the least attractive work would be best paid. All posts in this little community would be elective. It was hoped, of course, these communities would be multiplied and be freely united in federation that would in due time cover the whole world.

"Another industrial reformer worthy of our notice is Robert Owen. He was perhaps the best organizer of factory labor, and his management was liberal, competent as also benevolent. He originally intended only to remedy the very severe and long-continued distress which prevailed at the end of Napoleon's wars. He would have communities established also, and to cure social evils he advocated the co-operative action of men, so as to bring the masters into subordination to the workmen, that private gain or capital should not oppress and pay so little regard to human welfare. He would have communities of from five hundred to three thousand persons placed on suitable spaces of land; work and the enjoyments of its fruits should be in common; work would be made easy by the use of the best machinery; the freest and most pleasant social life would be made possible. Owen was sanguine in the belief his communities would in time cover the whole world. These schemes were but Utopian, and the attempts to realize them were failures. On the great subject of marriage and the family they were lax; on religion, pantheistic; that is, the doctrine of the universe taken or conceived of as a whole, is God.

"What may be termed the democratic era of socialism began with Louis Blanc, whose activity occurred during the revolution of 1848, and began with the publication of his book, '*The Organization of Labor*,' published in 1840. He advocated political reform as a means to the condition of having the democratic state become the 'banker of the poor," or be the instrument of progress by establishing productive associations, "social workshops," that would in time supersede private workshops. But once these shops were started, the state should leave them to develop themselves. He advocated at first that remuneration of workmen should vary acording to capacity, but ten years later he proposed that wages should be equal. Louis Blanc was an eloquent enthusiast of highest character and best intent, but he was not strong enough to exercise any enduring influence on the course of the revolution. The national workshops which were then established for a time did not carry out his ideas, being a means merely of finding temporary employment for men thrown out of work.

"Proudon, who had a stormy career about this time, is known as the first or earliest exponent of anarchism. He claimed that work can only be repaid by work, and service by service. But he held that owners of property exacted work or service without giving any in return—'property is theft' being his famous paradox. By his theory of anarchy he meant that every man should be so ethi-

cally advanced as to be a law to himself. In a perfect society, government, he said, was an external interference with the inward freedom of man, and, of course, unnecessary and oppressive.

"Lasalle, a product of the new Germany which began to emerge under the influence of Bismark, was the first to take the leading place as a social innovator. He looked with compassion upon the depressed and disabled working classes under the iron law of wages, as having a mission of being the representatives and promoters of just *what* he does not say, but he demanded a state based on universal suffrage, which he said would grant the funds necessary to establish productive associations. Lasalle did not bring this forward as a panacea, but merely as the germ, or as the organic principle of a long development through which the social question would be solved.

"Robertus, a Prussian lawyer and landowner, believed in and advocated a national socialism slowly realized under the guidance of state officials, but had no faith in productive associations. He said landowners and capitalists should retain their present share of the national income, but the benefit of the increasing production should go to the working-men, for whom a normal working day and a legal wage, revised according to the increase of production, should be fixed. Some one has said it would need five hundred years of ethical advance to reach the full realization of a national socialism.

"Then came Karl Marx and Fredrick Engels. The phase of socialism that originated with these two men was far more serious and formidable than those I have noticed. Although it was international in its influence, yet the history of England as the home of the most fully developed modern industry was taken as the main theme of exposition and illustration. The chief aim of Marx was *to reveal the economic law which moves modern society.*

"In modern English history, two classes have emerged—a capitalist class owning the instruments of production, and a working class, nominally free, who must accept the terms of the capitalist or starve. The wage which the capitalist agrees to pay does not represent the full product of the working-man's labor as utilized by the capitalist. This product of unpaid labor, which Marx calls *surplus value*, is the secret of the modern economic movement. It is this surplus value which is the great attraction for the capitalist in originating and conducting his industrial enterprises, and the accumulation of it builds up the gigantic fortunes which are made in business. Round this question of surplus value the class war between capitalist and worker is being continually waged in various forms.

"It was the aim of Karl Marx not only to unfold the law or secret of this great historic process, but to make it clear, very clear, to the vast class who are chiefly concerned in it—the workers. The learned investigations into English industrial history which this

man has embodied in his writings, '*Das Capital*,' are perhaps the groundwork and preparation for the agitation which is now rapidly spreading over the globe. The fruit of his earliest agitations was the fiery 'Manifesto of the Communist Party,' published in 1848. His very greatest effort at revolutionary propaganda was the *International*, founded in 1864. This society, like a trade union at first, grew into a revolutionary socialism, with success more apparent than real. 'Its influence, not easily measured, must be regarded as great, far-reaching and enduring.'

"The great social-democratic party of Germany was in its earliest form established by Lasalle in 1863, and the following year numbered four thousand six hundred. Six years later the *International* was founded. The two parties coalesced in 1875, and two years later, at the first general election after the union, the socialist vote amounted to half a million; ten years later seven hundred and sixty-three thousand, and two years later still it reached one million, four hundred and twenty-seven thousand. At each recurring election it gained in like ratio, until in 1903 it rose to three million, or thirty-two per cent of the poll. But their representation in the Reichstag was, however, only eighty-one out of three hundred and ninety-seven, or about one-fifth. How was this? may be asked. Because, unhappily for them, the redistribution bill was twenty-five years old, and the main strength of socialism was in the town which had grown up since the date of the last distribution bill, when Germany was more of an agricultural country than now.

"The main problem for socialists has always been how to put an end to the monopoly in land and capital by a class which they assert to be a result of the industrial revolution. This problem they place in the front of their programs, and they seek to solve it by the transformation of private property in land and capital into collective property. But they can accomplish such a change only by coming into possession of political power. To prepare the workmen for the mission, the great mission, before them is the task of the social democracy of all countries; it is not only a national but an international work.

"(1) Socialism says the democracy must attain to a full political development, in which the following points should be noted: (2) Universal suffrage. (3) Payment of legislators. (4) Direct legislation of the people in all the organs of state. (5) Universal obligation to serve in a citizen army or national militia. (6) Equality of the sexes. (7) Religion a private matter. (8) Secular education. (9) Graduated taxes, etc.

"Sometimes other measures are included, as: (a) More effective protection of workmen. (b) The eight-hour day. (c) Thorough inspection and sanitation of factories. (d) Unfettered liberty of combination, etc.

"In Great Britain the general election of 1906 showed for the first

time a considerable socialist vote. She can mention the factory acts in practical socialism with some pride. In Australia the labor party has adopted a socialist programme, while New Zealand has followed and indeed greatly surpassed the mother country in measures of practical socialism.

"No other country in the world is confronted in such a formidable form with the vast problem which socialism has undertaken to solve as the United States. The great trusts or corporations that have in recent times risen up, have established a gigantic system of monopoly which calls for the most serious consideration both from president and people.

"The disturbance in Russia in 1905 disclosed a most menacing increase of socialistic theory. There is now a strong socialistic party in France, as also in Italy, Spain, Belgium and Austria. In Belgium, it is connected with a very active co-operative movement. The aim, then, of socialism is to gain political power in order to convert private property in land and capital into collective property and use it for the common good. The private appropriation of the instruments of labor must cease. In our thinking, sober moments we say such an aim is crude and impractical. Yet the evils it seeks to remedy are vast and real, and are found under the most illiberal and most highly-developed constitutional governments alike. How to meet these evils by wise and effectual remedies is one of the greatest problems of the present and the future."

HUMAN SPECULATION.

SPECULATION pertaining to the things of God is the cause of much sectarian controversy. The word of God is no longer held, by the so-called Christian world, as the "*sure and certain rule* of faith and practice." There is only one thing upon which the majority of the religious sects are united, and that is—"that Christ died for the sins of the world." Some of them are even divided in this. They believe that Jesus Christ was "only a prophet," or that "He was sent of God to be unto us a pattern—and nothing more." Many who believe that Christ died to atone for the sins of the world are in some degree uncertain as to what was accomplished by His death. Hence the inlet wherein creeps human speculation. Their gospel trumpet sounds only one note—"belief on the Lord Jesus Christ." The holy things of the Most High are unknown to them. They are baffled by the word of God. They lack wisdom and understanding in the things of God. They idealize the foundation of the plan, but of building materials they have little or none.

What is the cause of this poverty pertaining to the things of God? Human speculation. Their's are not Divinely appointed systems. "They have a form of Godliness, but deny the power thereof." They possess the letter of the word, but "the letter

without the spirit is dead." They are, spiritually, "in wandering mazes lost," and yet they say they have not any need of further revelation from on high; "that the fountain of revelation is dried up," and "that the canon of scripture is full." Does not Saint James say, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him?" (James 1: 5.) Would not this "gift of wisdom" be a revelation, and one which they sorely need? Every religious system which is not instituted and sustained of God will work its own destruction.

Arrayed before the world are the two opposites—truth and error. To err is human, but truth is divinely given. How are we to perceive the truth and detect the error? There is a measure given to each of us whereby we can tell truth from error. That measure is the gift of the Holy Ghost. This divine gift may become impaired by being outraged by untoward thought or action. It may become bias to a phase of thought, and thus its susceptibility to truth be weakened. But if we wish to know the truth of God's latter-day work, or what the world is pleased to call "Mormonism," we must forego, for the time being, all that we have learned concerning man-made systems, and become as little children before God, and ask of Him. Then He will seal upon our hearts and consciences a testimony of that which is true. And the way of truth shall be made known to us.

AUBREY PARKER.

A LITTLE GIRL'S TESTIMONY.

PRESIDENT JULIUS A. ROCKWOOD, of the Leeds conference, sends us the following letter which he received last month from a little convert:

"Dear President Rockwood,

"I now take pleasure in writing you a little letter to tell you how I became a 'Mormon.' I was learning my Catholic catechism when two gentlemen called and left a tract, 'Rays of Living Light,' which my mother and I read, and I saw there was something wrong in my catechism, so I did not read it any more. Bye and bye, the two gentlemen called again, and I found out that they were elders of the Church of Jesus Christ of Latter-day Saints. They asked me if I had a Bible, and I said 'yes.' They talked to us on the gospel and it put new light into my heart; it seemed different to what I had been taught. At the time I was quite deaf and they said if I had faith in the Lord I would get my hearing back again. I learned all I could about the gospel. My mother and I were baptized on the 5th of September, 1908, and you blessed me for my hearing, and I can hear as well as anyone

can, and mother says, too much, sometimes. I thank my Heavenly Father for His goodness to me. The elders have gone away from Richmond, but we have got the Holy Spirit with us and we hold our little meetings every Sunday; there are only four of us and two investigators. We read the Bible and Book of Mormon and we sing hymns and say prayers. That is the way we spend our Sundays. I wish I were like the Bradford boys and girls, meeting every Sunday in Sunday School, but that is what I cannot do. Some day when I grow up I may be a Sunday School teacher. I never felt so happy as I am now, and I hope many little boys and girls will follow my example, for I know it is the true gospel of Jesus Christ. We all must pray for each other and bring poor sinners out of darkness into light. I feel so sorry to see so many thousands of people that have not been baptized nor received the gift of the Holy Ghost. The two elders that brought the gospel to our house are Elder Croff and Elder Chambers. May God bless them in all their works. I must close my little testimony by wishing God's blessings upon all the elders, brothers and sisters.

I remain, your sister in the truth,

8 Bridge Street, ADELAIDE THOMPSON."
Richmond, Yorks. Age 12 years.

THE LEAST OF THESE.

She had little of earthly beauty;
She had less of earthly lore;
She climbed by a path so narrow,
Such wearisome burdens bore.
And she came with heart a-tremble
To the warder at heaven's door.

And said, "There were hearts of heroes";
She said, "There were hands of might;
I had only my little children,
That called me day and night;
I could only soothe their sorrows,
Their childish hearts make light."

And she bowed her head in silence!
She hid her face in shame;
When out from a blaze of glory
A form majestic came;
And, sweeter than all heaven's music,
Lo! someone called her name.

"Dear heart, that has self forgotten,
That never its own has sought,
Who keepeth the weak from falling,
To the King hath jewels brought.
Lo! what thou hast done for the children,
For the Lord Himself hast wrought."

Woman's Journal.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 25, 1909.

THE HOLY SPIRIT, THE HOLY GHOST, THE COMFORTER.

THE *Improvement Era* for the present month is an exceptionally interesting number. This magazine is always instructive and entertaining. It is of a high class of literary merit, and the chief subjects treated therein are abreast of the times, both on religious and scientific topics. The current issue is adorned with many fine portraits and illustrations in addition to the articles contributed by some of the best writers in the Church. We especially call attention to the editorial by President Joseph F. Smith, followed by one on the same subject by Professor John A. Widtsoe, on the "Holy Ghost, Holy Spirit, Comforter," which we commend to the close attention of the elders in the mission field and to all searchers after Divine truth.

The expositions given in those articles support that which has been published in the editorial columns of the *Millennial Star*, and which has been expounded publicly and in meetings with the missionaries, in our answers to numerous questions. We, therefore, feel pleased and encouraged by the plain and explicit statements of President Smith, who speaks with authority from a religious standpoint, and of Professor Widtsoe as an exponent of modern scientific thought. We prefer citing our readers to the *Era* articles rather than to copy them verbatim, but will touch on the substance of the teachings therein conveyed.

Many people become confused in their minds on reading in the Scriptures about the "Spirit of the Lord," "the Light of Christ," "the Holy Spirit," "the Holy Ghost," "the Comforter," etc. In reply to their interrogations we have taken the position that there is in the great universe an illimitable, eternal, spiritual essence, diffused through all nature, uncreated, imparting intelligence; an active spiritual force manifested in and through that which is called matter; the life and light of all things, permeating everything animate and inanimate; the source of the phenomena perceptible to mortals and the vehicle through which immortals operate, proceeding from the presence of God the Eternal Father throughout the vast domain of boundless space. This is the Holy spirit by which personal Deity is omnipresent. By the power of that spirit all things were and are created, i.e., organized, firstly

spiritual, afterwards temporal, of God the Father, by and through the Son, associated with the Holy Ghost. These three distinct and separate Personalities form the Godhead, being one in all things, not in substance as held by most orthodox ministers, but in mind, thought and action, each occupying that particular sphere required, but in perfect agreement and harmony. Each of these Divine Personages is manifested and performs His special work in and through the universally diffused essence, the Holy spirit.

That is the true light which lighteth every man that cometh into the world (John 1: 9). In it is embodied "the light of truth." It is the inspiration of God which giveth understanding to the spirit of man. (Job 32: 8.) Acting on the intelligence in man, it quickens and develops it and tends always upward to Deity. If mortals would yield to its whisperings and strivings, it would lead them up to the Divine, but it never "forces the human mind" or interferes with man's agency. Acting upon eternal laws it gives life and light to all that is in condition to respond. It dwelleth also in the darkness, "but the darkness comprehendeth it not." It has a variety of operations, but is always the same spirit, whether in its higher or its lower manifestations, in the spiritual or in the material universe. It bestows a variety of gifts according to the individual receiving them and his condition through the observance of Divine laws.

It is conferred as a Divine gift to repentant believers in Christ, who have been baptized for the remission of sins by one having Divine authority, through the laying on of hands. It is then manifested as a higher endowment from the same source, under the influence and direction of the Holy Ghost who is "a personage of spirit." The individual thus endowed has opened to him "all truth," which he can receive and enjoy as fast and as far as he is obedient to the light and walks therein. The prophets of old, the apostles of the Lord, the saints who are members of the body of Christ were and are inspired by that Spirit and that gift, and are thus brought into one body and led towards perfection.

The spirit of the Lord, the light of Christ, the Holy spirit of life was enjoyed in all ages by people who yielded to its influence and obeyed the words of the Lord. But "the gift of the Holy Ghost" as the "abiding witness," "the spirit of prophecy," "the permanent guide," "the anointing which teacheth all things" came, as we have stated, as a greater and higher manifestion to the obedient. Peter, under the influence of the Holy spirit, knew that Jesus was the Christ, but before going forth with his fellow apostles, to preach the gospel and administer its ordinances, he was required to tarry at Jerusalem until they were endowed with power from on high. On the day of Pentecost, that power came upon them in fulfillment of Christ's promise that when He went away He would send to them the Comforter, the Spirit of Truth, who was to guide them into all truth (John 16: 7-14).

That Being is an individual, spiritual personage, unembodied, i.e., not having a body of flesh and bones, but representing both the Father and the Son and acting, as they do, by and through the Divine essence which permeates all things. Under His gift, those higher manifestations here spoken of are bestowed. They are enjoyed to-day as they were in the early Church of Christ when He was present after the Lord had ascended on high, for these are the times "of the restitution of all things spoken of by all the holy prophets since the world began." (Acts 3: 19-21.) And the Holy Ghost, manifesting the Father and the Son, guiding into all truth, showing things to come, searching and revealing all things, "yea the deep things of God," is with the Church of Jesus Christ of Latter-day Saints, operating as formerly and bestowing all the gifts pertaining to the gospel of Christ. This Divine personage cannot be present in two places at the same moment, nor is His actual presence essential in the administration of the ordinances of salvation, for the Holy spirit will enlighten and guide those upon whom it is bestowed as a gift from God, and that which they speak and do under its inspiration is accepted of God and effectual as to man.

The Comforter spoken of in John 16 is undoubtedly the Holy Ghost as a "personage of spirit." But in John 14: 16-18 "another Comforter" is spoken of, and this is explained by President Smith in the *Era* as referring to Jesus Christ Himself and the Spirit of truth proceeding from Him and that dwelleth in Him. This is in complete accord with the exposition given by the Prophet Joseph Smith at a conference of the Twelve Apostles June 27th, 1839, in which he showed that "there are two Comforters spoken of." One is the Holy Ghost, the same as sent on the day of Pentecost, and the 'other Comforter" is a different and distinct personality; and he went on to say: "Now what is this *other Comforter?* It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God."

This point, spoken of in great plainness by President Smith in the *Era*, should make clear to the elders and the saints the difference between the two Comforters mentioned in Scripture and the Holy spirit which "fills the immensity of space." The word "spirit" and the word "ghost" are frequently used synonymously, and in consequence some confusion results. They have the same lingual meaning, no doubt, but if we would speak of the Divine essence universally diffused as the spirit of the Lord, or the Holy spirit, and the Personage whom Christ promised to send after His departure as the Holy Ghost, this difficulty might be avoided.

Another point on which President Smith speaks emphatically is the difference between the spirit of the Lord by which every man is enlightened and that "universal ether" which scientists now recognize as existing throughout space. In the *Manual* for 1908-9, page 27, these substances seem to be treated as identical. In answering questions on this subject, we have explained that the ether, although viewed as something more refined than that which is called matter is really of the same elements, but the Holy spirit is behind and within and through this "ether" and is spiritual, while the ether belongs to "the elements." The Lord has declared that both the elements (commonly called matter) and spirit are eternal but they are distinct and different, and it is the inseparable connection of the two that brings perfection and "a fulness of joy." We are, therefore, much gratified to find that our views on this subject too, are endorsed by our beloved President. Dr. Widstoe has also taken up this interesting subject, explaining that which was in the *Manual* and harmonizing those utterances with the revelations of the Lord, so that when properly understood, there is no real conflict between the *Manual* and the *Era*.

In treating on these important matters, the greatest caution should be exercised, so that independent thinkers may not go beyond that which is revealed and attempt to soar into the regions of imaginative and speculative philosophy. Much of that which is called science is little else than "vain philosophy." The word of the Lord, however, is sure. We can depend upon it as "The Truth." We can safely make it our standard. We need the inspiration of the Spirit of God to comprehend the things of God. We can all receive that Divine guide if we will obey the laws and ordinances of the gospel. When we have received "the gift of the Holy Ghost,' let us walk in its light and not depart therefrom, and we will obtain, when needful, the presence of the Holy Ghost, and by continual faithfulness, progress and purity, be blessed with the manifestations of that other Comforter, Jesus Christ, our Lord and our Redeemer, and eventually dwell with Him and with the Father in glory everlasting.

C. W. P.

MINUTES OF THE NEWCASTLE CONFERENCE.

NEWCASTLE semi-annual conference was held at Middlesbro on Sunday last, the 21st inst. Meetings were held at 10:30 a.m., and 2:30 and 6:30 p.m., and were largely attended. It was estimated that nearly four hundred people were present at the last session, a large percentage of whom were investigators. Many saints from the surrounding branches came in to attend the spiritual feast and returned to their homes rejoicing and refreshed. President Charles W. Penrose, President W. H. Caldwell, Elder William

A. Morton, of the Liverpool Office, and twenty-five traveling elders were in attendance.

After the customary opening exercises in the morning, the Sacrament was administered, after which President Caldwell expressed his delight at meeting with the saints under such favorable circumstances. Accorded a cordial welcome to all, and hoped they would enter into the spirit of the conference. The general and local authorities of the Church were presented and sustained by unanimous vote.

Elder Edwin A. Walton gave a favorable report of the work in Darlington. Had not language to express the joy he feels in laboring for the salvation of mankind. His mission had greatly strengthened his testimony. Spoke of the simplicity of the gospel. People, he said, imagine we are preaching a new religion. This is because they do not understand the scriptures. Bore testimony that the work in which we are engaged had a Divine origin and is upheld by God.

Elder Seth Johnson expressed his thankfulness to God for having called him to the ministry. He was enjoying his labors. He rejoiced in beholding the love and unity which exist among the saints. Showed the neccessity for apostles and prophets in these latter days the same as in former times. The Lord had raised up prophets in every other dispensation. Why should He make an exception of this, the greatest of all dispensations? He had not done so, but had sent a prophet to teach and warn the people in these latter days, and the mission of the elders is to tell the inhabitants of the earth what the Lord has done.

President Penrose expressed his pleasure in meeting with the saints and at seeing such a large assembly. While the saints are small in number they are great because of their unity. Commenting on the labor report which had been read and approved, he commended President Caldwell and the elders associated with him for their faithful and energetic labors. He was desirous of seeing the local priesthood perform the duties which the Lord had assigned them. He explained the duties of priests, teachers and deacons. The brethren had received the priesthood in order that they might have authority to officiate in the work of the Lord. Men should not be ordained to the priesthood in order to make them feel good, but according to the gifts and callings of God. Priests should be given opportunity to preach and expound the scriptures, both ancient and modern, to visit the saints, teach them to pray, to walk uprightly before the Lord. Teachers are expected to watch over and see that there is no inquity in the Church. The deacons should attend to the seating of the people and other temporal duties pertaining to the house of the Lord. There has not been such a perfect organization of the priesthood since the days of Enoch as there is on earth at present. Those holding the priesthood have the same authority that was held by

the servants of the Lord in former days. Men must labor under appointment and not act as free lances. It is good to learn to be under proper discipline and to be able to take good counsel. Being intimately acquainted with the general authorities of the Church, he was able to testify that they are men of God. They are all faithful, hard workers. The saints know them and have the utmost confidence in them, therefore they do not hesitate in sustaining them. Exhorted the saints to learn more, to do more, and to press on towards perfection.

There were a large number of investigators in the congregation at the afternoon service. After singing and prayer, Elder L. S. Mecham addressed the assembly, delivering a good, spirited discourse. He said people can enjoy the Holy spirit as much to-day as did people of old, if they will live worthy of this precious gift. It is wrong to limit the blessings of God to any particular age or people, for the Lord is the same yesterday, to-day and forever. Ancient Israel closed the heavens against themselves by their unbelief and wickedness. It was the same after the death of Christ and the apostles—there had been no revelations of God till the beginning of the present dispensation, when the Almighty raised up a new prophet, seer and revelator in the person of Joseph Smith, through whom the everlasting gospel had been restored. Bore a very impressive testimony to the divine authenticity of "Mormonism."

President Caldwell said that while the Church of Jesus Christ of Latter-day Saints teaches that there is only one true gospel, and one true church, it recognizes the goodness and truth that are found among all other people. Paul in writing to the Colossians warned them to not let any man spoil them by philosophy or vain deceit. There were philosophers in the days of the ancient apostles, but they did not teach the true gospel of Christ. There are many so-called philosophers in these days, and many people have suffered themselves to be deceived by their vain philosophy. Paul learned the truth by revelation from God. In the same way all men can learn the truth to-day, for God is the rewarder of them that diligently seek Him.

The choir sang sweetly and harmoniously the anthem, "Jerusalem my glorious home." This furnished a text for an excellent discourse by President Penrose. He said he supposed the author had reference to the heavenly Jerusalem; but he believed he had erred in saying that in the Holy City congregations would ne'er break up and that the Sabbath would have no end. It is absurd to say that the redeemed of the Lord will spend eternity in singing hymns and psalms. Jerusalem will be rebuilt before the coming of the Son of Man. He did not believe it would be built after the pattern of the old Jerusalem, with its little, narrow streets, but in modern style. When the New Jerusalem is established on the western hemisphere, there will be in it everything that will con-

duce to the welfare of its inhabitants. Quoted prophecies of Isaiah and Micah with reference to Zion and the New Jerusalem to be established in power and glory. The Lord has revealed in these last days the site of the New Jerusalem—Independence, Jackson County, Missouri. Work on the city had been delayed in consequence of the saints having failed to observe the commandments of the Lord. The united order which was established in the days of the first apostles had to be abandoned because the saints failed to live up to its requirements. Many stakes of Zion are now organized, and all these will be contributory to the New Jerusalem. When the latter is established there will be good government in it. It will not be governed after the manner of the world, but in justice and righteouness. There the Temple will be built to which the Son of God shall come. The messenger spoken of by Malachi has come to prepare the way of the Lord, and swift messengers are out bearing testimony of the truth of these things. Many people are separating themselves from the world and are preparing to meet the Bridegroom. Exhorted the saints to keep their lamps trimmed and burning, that they may be ready to go in to the marriage supper of the Lamb.

Elder William A. Morton and President Charles W. Penrose were the speakers at the evening meeting. The former spoke of the discord and division which is seen in Christendom, and of the love and unity which exist among the saints of God. President Penrose's discourse on the immortality of the soul and the intermediate state was also listened to with profound interest. At the close of the conference saints and non-members expressed great delight and satisfaction with the services.

Monday morning a priesthood meeting was held. After listening to the reports of the missionaries, President Penrose gave them excellent counsel. He advised them to spend their means wisely, to shun all evil, to remember the sacred covenants they had made with the Lord, and to live exemplary lives before the saints and the world. Answers were given to many questions.

HAROLD R. SMOOT, Clerk of Conference.

FROM THE MISSION FIELD.

Relief Society Reports.—The anniversary of the organization of the Relief Society by the Prophet Joseph Smith, March 17th, 1842, was duly celebrated by the various societies in this mission March 17th, 1909. A number of reports of the proceedings have been received, which were of the most pleasing character. Great interest was manifested by the sisters, aided in many cases by the elders, social entertainments were provided and the annual donation from each member received. The reports that have come to hand were from the following societies in the order named, viz.: Carlisle, Leicester, Liverpool, Lancaster, Preston, Sunderland, Dublin, Belfast, Norwich, Stratford, Bradford, Sheffield and South London.

Other notices are expected shortly, and while we commend the societies that have responded and regret that lack of space prevents our giving them *in extenso*, we hope that the rest of the societies will forward their reports as quickly as possible. We rejoice in the success, financial and otherwise, that has attended the faithful services of our sisters in these societies.

Liverpool Relief Society Re-organized.—Owing to the emigration of President Mary A. Oliver, the Liverpool Relief Society was reorganized on the 15th inst. President and Sister Penrose were present and took an active part. Sister Oliver was presented with a beautiful autograph album, also a copy each of the Doctrine and Covenants and Pearl of Great Price. Sister Adelaide Rutter was chosen and unanimously sustained as president, as were also Sisters Bessie Hunt and Ruby McAdam as first and second counselors. Sister Caroline McNamara retains her position as secretary and Sister Elizabeth Souter as treasurer. The newly-appointed officers were blessed and set apart by President Penrose.

Radcliffe Branch Organized.—On the 17th inst. the Radcliffe branch (Manchester conference) was formally organized, with Elders Amos Atkinson as president and James Walker as clerk. The meeting was addressed by President John C. Larsen, Jr., and Joseph L. Barrow. President Larsen had also the privilege of addressing a meeting of the Temperance Mission Society. In his address on temperance he placed clearly before the society the views of the Latter-day Saints upon this very important subject. At the close he was accorded a hearty vote of thanks, as were also Sisters Polly Faulkner, Kitty Lomax, Miss Annie Faulkner and Sister Mabel Risby for the excellent vocal and instrumental music which they furnished.

Successful District Meetings at Leeds.—On Sunday, March 21st, 1909, two very successful and well-attended district meetings were held in the Leeds Branch (Leeds conference). President Julius A. Rockwood and four traveling elders were in attendance. The Leeds Branch was formally organized. Elder Joseph Condie was sustained as president and Elder F. H. Chambers as clerk. Elder F. H. Chambers and Sister Eliza B. Horsley addressed the congregation at the afternoon meeting. The former gave an interesting address on the necessity of obedience to the laws of God as they have been revealed from heaven in the last days. Sister Eliza B. Horsley told of her conversion to "Mormonism," and how thankful she was that she lives in Utah. She also bore a strong testimony to the truthfulness of the gospel. At the evening session President Rockwood delivered a very interesting and instructive address on the apostasy from the primitive faith, after which Elder A. K. Chatfield told of the happiness he had received from his labors, and bore a strong testimony to the truthfulness of the gospel. There

were many saints and investigators present and all expressed great satisfaction with the services.—F. H. CHAMBERS.

Baptisms.—On Sunday, March 14th, 1909, a baptismal service was held at "Deseret," South Tottenham (London conference). One new member was initiated into the Church, the ordinance being performed by Elder Henry Watson.

On Tuesday evening, March 9th, 1909, at the Gorton Baths (Manchester conference), five more converts submitted to the ordinance of baptism, four being from Swinton—the first converts from that branch since the reorganization, which took place on February 14th, 1909—and one from Hyde. Elder Joseph F. Evans baptized three, and Elder Thomas W. Duce two. Confirmations took place at the water's edge.

A baptismal service was held at "Deseret," South Tottenham, London, on the 17th inst., when two members were added to the Church. One of the converts was baptized by Elder Don C. Rushton and the other by Elder Hyrum R. Kirkham. The following day another convert to "Mormonism" received the ordinance of baptism at the same place, Elder Frederick J. Price officiating.

On the 18th inst. about fifty saints and other interested spectators assembled at the Livingstone Street Baths, Birkenhead (Liverpool conference), to witness the baptism of eight converts. After short addresses on the subjects of divine authority and the essentiality of water baptism, delivered by Elders Joseph Y. Card, Branson Brinton and Archibald Larsen, the candidates were baptized by Elder John I. Gledhill. One of the converts was from Southport, two from Bootle, two from Liverpool and three from Birkenhead branches.

At Belfast, Ireland, on the 10th inst., another soul was added to the Church, by baptism, the ordinance being performed by Elder Eugene Pickett. On the following day two converts were baptized at the same place by Elder John Spackman. These people belong to Londonderry, where it is hoped there will soon be sufficient members to establish a branch of the Church.

On the 21st inst. a baptismal service was celebrated at Busby, near Kilmarnock (Scottish conference). After a short address by Elder Thomson, five converts were baptized by Elder R. M. Peden.

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